

he drank, unmistakably spiritual and refreshing. In that book of Palgrave's poems in which some poet says, "He loves old ladies best," we might place alongside with equal fidelity the beauty and nobility of character of this fine old gentleman; one of the many royal and splendid things you find in Life's Album.

Rabbi Ben Ezra says: "Grow old along with me; the best of life is yet to be; the last, for which the first was made." How wonderfully the fruition of a fine mind and a fine soul does show!

GOD'S IMAGE.

By Rev. Edwin Payson Davis, D. D.

The Sunday-School Times circulates freely among our people, and is generally a safe interpreter of the holy Scriptures. But Homer sometimes nods, and this organ is in error with reference to the nature of God's image. In its issue of November 10th, a correspondent asks: "What is God's Image? I am interested in your articles about evolution. Twice have I asked Christian ministers if evolution did not conflict with the Bible statement that God created man in His own image, and twice have I received the answer, Why, you don't think He meant physical image, do you? Please answer this."

In his answer, the editor says, among other things, that "God does not do things by halves or fractions. When He does them, He does them completely. The Holy Spirit says: 'God created man in His own image, in the image of God created He him.' (Gen. 1:27.) He does not say, 'God created man partly in His own image, as to His Spirit, but not as to his body.' He just flatly declares, in language simple and direct that it cannot be reasonably misunderstood, that when the time came for man to be created, man and all there was of man was created in the image of God. There seems to be no occasion for the reverent Bible reader to understand this as meaning anything but that man's body, mind and spirit, constituting the whole man, were all in the image of God."

This view is contrary to the Scriptures; the Confession of Faith and orthodox theologians. The Bible is the only infallible rule of faith and practice and it teaches that the image of God consists in knowledge, righteousness and holiness. "And have put on the new man, which is renewed in knowledge after the image of Him that created Him." "And that ye put on the new man, which after God is created in righteousness and true holiness." (Colossians 3:10; Ephesians 4:24.) God is a spiritual Being and is in no sense material. Jesus taught us the true nature of God when he said: "God is Spirit, and they that worship Him must worship Him in Spirit and in truth." (John 4:24.) The tendency of the human mind is to the material in worship and God has warned us not to try to form any idea of Himself by a reference to material objects. (Exodus 20:4-6; Romans 1:22, 23.) The Scriptures nowhere inform us even of the physical appearance of Jesus, who was God incarnate; and it is as wise in its silences as it is in its utterances. The tendency of such teaching is towards materialism.

It is also contrary to the teaching of the Confession of Faith, the Calvinistic interpretation of the Scriptures. In chapter 2 we are taught that, "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions." When God created man, therefore, in His own image, no reference is made to His body. Our Confession, in Chapter 4, paragraph 2, refers to the creation of man as follows: "After God had made all other

creatures, He created man, male and female, with reasonable and immortal souls endued with knowledge, righteousness and true holiness, after His own image, having the law of God written in their hearts, and power to fulfil it."

The great purpose of religion is to bind men back to God and to form again the image lost in the fall. (Romans 8:29.)

Orthodox theologians teach these interpretations of the Scriptures and our symbols of doctrine. Dr. Charles Hodge says: "According to the reformed theologians and the majority of the theologians of other divisions of the Church, man's likeness to God included the following points: His intellectual and moral nature. God is a spirit, the human soul is a spirit. The essential attributes of spirit are reason, conscience and will. A spirit is a national, moral and therefore also, a free agent. In making man after His own image, therefore, God endowed him with those attributes which belong to His own nature as a spirit." Systematic Theology, Vol. 2, pages 96, 97.

Dr. Dwight says: "The body was formed of the dust of the ground, and can claim no higher origin than that of the animals by which we are surrounded." "It will not be doubted, that the image of God was impressed, and was capable of being impressed on the soul only, and not on the body." Theology, Vol. 1, pages 344, 345.

Dr. Dick says: "Man was so formed as to bear a resemblance to his Creator. It is almost unnecessary to remark that it did not consist in his eternal form, because God having no bodily parts, any configuration of matter could not constitute the impress of His image." Theology, Vol. 1, page 409.

In Peloubet's Select Notes for 1907, page 30, Prof. Thomas Conant says: "The likeness cannot refer to physical likeness, because God is a spirit, and no physical likeness can exist of God. The references to God in this chapter (Genesis 1) prove that there was in the mind of the writer no low view of God as having a human form."

Greenville, S. C.

THE SURE FOUNDATION.

By Rev. W. H. Perkins.

The Scriptures use house building figuratively to illustrate right character building.

The first thing a wise man does when he sets about building a house for a home is to construct a solid foundation.

God, speaking in the first person, through Isaiah 28:16, said: "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone." Every man is a builder, the words he speaks and everything he busies himself about is daily adding to the structure that must one day be tried of what sort it is. The all important thing in life is character, its formation upon right principles.

The boy or girl that habitually speaks the truth, and draws a straight line between meum and teum, not dishonest with a nickel or even a postage stamp, is forming a habit that will grow and lead to a good moral life. But the greatest thing of all is to build the character on the sure foundation, Jesus Christ being the cornerstone, doing little things as well as big things, with a great motive, because we love him who first loved us.

Are you, dear reader, building on the Rock of Ages? If so, you have nothing to fear.

Jesus is a "tried stone." Millions upon millions have tried him and have gone safely through the valley of death into a world of glory.

When man sinned and fell, sin dug a great chasm between God and sinners, so deep and wide that no created being could pass over it. But when there was no eye to pity nor arm to save, God laid help upon one mighty to save. Jesus came and with his body made a bridge across that awful chasm at the cost of his life, that lost sinners might find their way back to heaven.

In the peroration in our Lord's sermon on the Mount, with great force, he throws into one sentence the pith and marrow of his sermon. He draws a vivid picture of a man who built his house on a rock and was saved, and of one who built his house on the sand and was eternally lost, as he had neglected the only one time in which to build. Are you building on the Rock or on the sand?

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Crawford, Miss.

"MISTAKEN MEN" AND "FAITHFUL WOMEN."

In an article which recently appeared in one of our denominational publications, the statement was made that "Each member of the women's societies in the Woman's Auxiliary is asked to give ten cents a year for the expense of the Atlanta office, over and above their contributions and dues to the local societies."

In the article published a few weeks later, correcting this misstatement, the following sentence occurs: "It will be news to many of our good women, as well as to us, that the ten cents a year exacted of them does not go to the Atlanta office as it did at first."

We cannot refrain from expressing our surprise at the idea that a correct understanding of the way in which Woman's Work—in Virginia, at least—is financed, should be "news" to any woman in any local society in the State.

In 1915, when the per capita plan of support of organized work was adopted by unanimous vote of all Presbyterian representatives, printed slips explaining the whole plan in minute detail were mailed to every local society in the Synod. Two months later the same information was published in the Minutes of the Synodical Executive Committee for that year, and at the end of another two months the same matter was personally presented at the annual meetings of all of Virginia's eight Presbyterian Auxiliaries, where it was favorably acted upon and later appeared in full in their printed reports. Moreover, each year since then Synodical and Presbyterian Treasurers have written all local society treasurers instructions as to how to collect and forward this fund, which necessarily include information concerning the use to which this money is put.

Certainly no woman had any reason to suppose that ten cents of the twenty cents requested "for Presbyterian and Synodical administrative purposes," was going to the Atlanta office, when never since the establishment of that office have individual per capita gifts been asked from any local society for its support.

The work of our Synodical and Presbyterian Auxiliaries has been so clearly and thoroughly presented, so conscientiously and ably conducted, and so deservedly successful, that we, the Synod's Advisory Committee to the Synodical, take pleasure in defending and indorsing the organization, concerning whose policies closer investigation elicits only more hearty approval.

(Signed.)

Emmett W. McCorkle,
Stuart Nye Hutchison,
Charles R. Stribling,
Synod of Virginia Advisory Committee.